

THE SHEKEL



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EDWARD SCHUMAN, Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

Send all remittances, change of address and correspondence
to AINA % Florence Schuman 12555 Biscayne Blvd #733

North Miami, FL 33181

President's Message

By Mel Wacks

The obverse, which I had the pleasure of designing, of the 1905 AINA membership medal commemorates the 350th Anniversary of the First Jewish Settlers in America. It is illustrated on the front cover of the SHEKEL and is enclosed in the mailing.

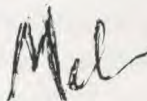
The medal features a representation of the vessel Ste. Catherine which 23 Jews boarded in Recife, Brazil in 1654 when they were expelled by Portugal after they conquered the Dutch colony. Michael Feldberg, Ph.D., describes what happened in his book "Blessings of Freedom, Chapters in American Jewish History"

"Catherine was captured by a Spanish privateer and the passengers were stripped of their valuables. A return to Europe was now out of the question. The refugees struck a deal with the ship's captain, Jacques de la Mothe, to take them to New Amsterdam, which they thought would be a hospitable destination. De la Mothe agreed to divert the ship for a fee of 2,500 guilders.

"This was a one-sided bargain, struck in distress. When the Ste. Catherine landed in New Amsterdam, Captain de la Mothe sued his property less passengers for failure to pay the balance of their passage. Peter Stuyvesant, the Dutch Colonial Governor, seized the Jews' meager remaining possessions and ordered them sold at auction to meet their debts. When the auction failed to raise sufficient funds to pay Captain de la Mothe, Stuyvesant jailed two of the refugees and wrote to the Dutch West India Company in Amsterdam asking permission to expel the entire group.

Fortunately, in April 1665, the Company granted Jews permission to live in New Amsterdam 'so long as they do not become a burden to the Company or the community.'"

And the rest is history!



THE EDITOR'S PAGE

By Edward Schuman

As this is the first issue for 2005, we must remind our members that it will be the last issue they will receive unless their annual dues have been paid. All of the dues notices were mailed to our members the end of November. There are quite a number who have not paid yet. Reminder letters will be mailed in January and those who do not respond will be deleted from the membership.

Postage costs for foreign mailings, except for Canada, is now greater than the foreign annual dues payments. We realize that \$25 is a lot of money in some places and in deference to our Israeli members we are leaving the costs as they are for the time being.

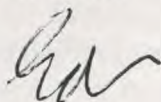
We would be remiss not to record the passing on of Board member Harry Pollackov. Harry was a faithful worker for A.I.N.A. and will be missed by all who have known him.

For members who desire to purchase coins and medals please make use of the A.I.N.A. Dealer Directory on pages 46 and 47. Those dealers support A.I.N.A. and the SHEKEL with their ads. This dealer revenue is very important to A.I.N.A. as it helps pay the bills. Please patronize those dealers that support A.I.N.A.

This issue features the beginning of a new series of articles by Donna Sims profiling A.I.N.A. members. Donna has done a marvelous job over the years writing of the happenings that occur at the A.I.N.A. clubs. Unfortunately this Club news is becoming less and less. Part 2 of Marc Randolph's Egyptian Peace treaty article, an in depth look at the Bar Mitzvah medal series by Edgar Guest and Shmuel Aviezer's always interesting articles are in this issue along with several unusual topic articles gathered by your editor.

Florence and I wish all a very Happy and Healthy New Year.

Till the next issue



The Motif on the 10-agorot coin- A map or a replica ?.

By Shmuel Aviezer

On the 10-agorot coin of the New Sheqel series ,issued on September 4,1985 (see 1) there appears a full replica of an ancient Jewish coin dated from the period of Mattathias Antigonus (40-37 B.C.E.) (see 2). On the original coin, a seven branched menorah is depicted. This is a very rare occasion on which a Jewish ruler dared to imprint a Jewish symbol on a coin produced under the vigilant eye of the protector state, Rome.



#1



#3



#2

The first time the replica of this coin appeared in its original shape was on the I.S.100-sheqalim coin, issued on May 2,1984, in the contest of the (old) sheqel series (see 3).

It so happened that the Committee for Planning Currency, the advising body of the Bank of Israel, while mulling over a motif for the proposed coin, had decided to fit in the old coin in its full form on the obverse of the the new coin. In such a way, the authenticity of the original will be safeguarded while creating, perhaps, a numismatic novelty that an ancient coin, not stylized or adapted, is fully imprinted on a modern Israeli coin.

Observing the shape of the old coin, it is to be noted that many edges of the Hasmonean coin were haphazardly produced as a result of uncontrived primitive minting facilities. Also, many of them may have been worn out by the passing of time and have not eventually kept a normal coin format.

In April 1990, Mr Yasser Arafat, PLO Chairman, in a press conference in Paris, displayed the 10-agorot coin and claimed that the contour of the old coin indicates the expansion aspirations of Israel in the Middle East! The Bank of Israel immediately published a detailed description of the original coin motif, adding that it was so easy to ascertain that the form of the old coin does not exhibit any map or hints at any intention whatsoever.

In the meantime, an article published on February 19, 1989, in the German periodical GEO-Journal, written by Dr John Rowly, of the Geographic Faculty in Sheffield University, was traced. The article titled "Developing Perspectives Upon the Areal Extent of Israel- An Outline evaluation", contained a research on the territories held by Israel, which was replete with quotations from documented sources. Yet, in the paragraph on page 109, Dr Rowly apparently deviated from his documented expose and wrote as follows:

"Whereas Israel has never formally defined its borders, one possible indication of Israel's border territorial ambition might be seen in the Israel ten agorot coin which carries a map, seemingly depicting an area that would extend over to encompass present day Amman, Beirut, Baghdad, Damascus and the north part of Saudia Arabia: This same territorial depiction was carried on the earlier one sheqel coin."

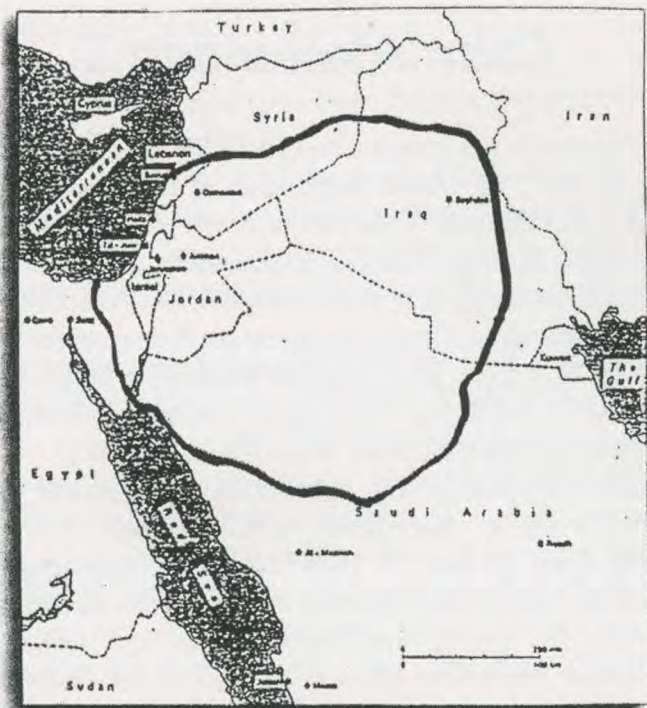
Beside this comment a map of the Middle East was shown on which the contour of the motif coin was superimposed on the territories as Dr. Rowly had described (see 4).

The Bank of Israel reiterated to this periodical the full explanation thereof as brought above, but no response has been received.

Mr Yasser Arafat, unperturbed by the fact, repeated his accusations in his address to the Security Council on May 26 1990, displaying a big chart of the "map" that appeared in Dr Rowly's article to prove his claim.

After this meeting, the then Deputy Minister of the Foreign Affairs, Mr. Benyamin Netanyahu, appearing before the press, fully accounted the fact behind the impression of the old coin on the new one and described Mr. Arafat's accusations as "fallacious".

In a later interview with Dr Rowly, published in the Israeli daily "Haaretz", he tried to explain how he had arrived at his conclusions on the subject. He said that while on a visit to Israel he noticed that in the rough background of the Menorah on the upper left side of the coin a sea inlet that resembles the gulf of Haifa is protruding. This he perceived as a political geographer who is interested in tracking national symbols that some countries put on their coins and stamps. Moreover, his attention was focused on the eastward stretch of the rough terrain that presumably reaches parts of Iraq !.



#4

Mr. Rowly believed that here is indeed still, a map. When checking about it, he was told that this is really the form of the old coin. To ascertain this, he visited the Israel Museum and found the original coin as depicted on the modern one. Yet, seeking more evidence, he discovered a nearly perfect shape of the same coin in the British Museum.

Thereafter, he was inclined to conclude that the Israeli-held coin was so "played with" as to illustrate the "map"! He also tried to prove his theory in a gathering of the Geographic Conference in Haifa University. He said: "This is a map!", but no one questioned him. He concluded that if nobody reacts, they must know why, and believed therefore, that his conclusions were right.

Dr. Rowly insisted that, still, the keyword in his theory is "might" and in academic sense he cannot prove it. Yet, he added, maybe Israel, when one day officially annexes the West Bank, it can say that this is only a small part of the original Great Israel, and the world would say "thank you" that it did not occupy the whole of ancient Israel!!

Anyway, after the international society has opened its mind to the Israeli explanations, the "storm" has abated, and Arafat finally turned away from referring to the "map".

It is worthwhile to point out in this regard that the motif of this coin has in the meantime been chosen as the official logo of the Central Bank of Israel, in Jerusalem.

Czar Alexander I

When Alexander I succeeded to the throne on the assassination of his father, Paul, in 1801, the liberal disposition of the young ruler and of his advisers soon permeated all departments of the government and extended even to the public at large. Such a liberal spirit could not fail to prove beneficial to the Jews. At that time Michael Berr, the first French privy councilor of Jewish origin, issued an appeal to all sovereigns and nations, in the name of the "European inhabitants of the Jewish faith," urging that full justice be shown to the Jews. This appeal probably induced Alexander to attempt to ameliorate the condition of his Jewish subjects.

A special commission was summoned, by a ukase issued Oct. 9, 1802, to draft a set of regulations, which resulted in the "Enactment concerning the Jews" of Dec. 9, 1804. Under this enactment the Russian Jews obtained the right to buy and rent land in all the western and southern provinces which led to the foundation of the first Jewish Agricultural Colonies in Russia. Jews were allowed to enter all the elementary and high schools and universities. They were allowed to establish factories in all the provinces in which they were permitted to dwell, and to visit all other provinces of Russia on business, upon the condition that they and their families adopted the German style of dress, in order that they might not differ from the natives in outward appearance. They were promised all the rights of citizens as soon as they should have shown diligence and skill in agriculture and handicrafts. Alexander even offered the Jews land in the neighborhood of St. Petersburg and Moscow, provided they were willing to confine themselves to agricultural pursuits.

In 1805 Alexander showed his friendly disposition toward the Jews by contributing 3,000 rubles (about \$1,500) toward the erection of a Jewish hospital in Wilna; and in 1806 he ordered 2,500 rubles (about \$1,250) to be annually contributed from the public treasury to the same hospital. In 1809 the scheme of a forcible concentration of the Jews from rural districts into cities was referred to a special commission. In the following year permission was granted them to live in Kiev; and at the same time the government established a factory for carpet-making in Kremenchug in order to promote that industry among them.

In 1815 a census of the Jews was taken, and surnames were given to all Jewish families. Alexander issued a ukase (1818) directing the election of three deputies from among the Jews, who should reside in St. Petersburg, and be empowered to bring all Jewish affairs before the government. At the general meeting called for the election of deputies, at

Wilna, three Jews were elected. To cover the expenses of the deputies in St. Petersburg, estimated at 3,660 ducats (about \$8,235) per annum, it was resolved to take the silver ornaments from the *kittels* (shrouds) worn on the Day of Atonement and Passover Eve.

That Alexander was at this time much in earnest in his endeavors to ameliorate the position of the Jews is shown by his remark: "If, through my efforts to improve their condition, I should succeed in bringing forth only one Mendelssohn from among the Russian Jews, I shall be abundantly rewarded."

At that time the Russian government did not know much about the habits and the needs of the Jews, who were subjected to the influence of the conditions prevalent under the old Polish rule. While Jewish agriculturists received some privileges, Jews were prohibited from inn-keeping and from renting country property, for which reason they were even forbidden to dwell in villages. The Pale, or territory assigned to the Jews, was limited, as before, to the provinces taken over from Poland. The board of administration of the community, retained its old power, although it was placed under the control of the local authorities. The "Regulations" of 1804 present a system of reform.

A silver medal was issued in 1805 thanking Czar Alexander I of Russia for freeing the Jews from a discriminatory tax. The obverse side shows a head of Czar Alexander I, the Latin inscription: ALEXANDRO (to Alexander). The reverse side shows Moses praying at an altar. The Latin inscription: LIBERATORI IMMUNES FECIT JUDAEOS IX-FEBR-MDCCCV: To the Liberator. He made the Jews freed from Burden 9 Feb. 1805.



At the Congress of Aix-la-Chapelle (1818) Alexander abandoned his former liberal ideas and adopted a reactionary policy. The following restrictive measures characterized the closing years of the czar's reign: The rescript of May 4, 1820, forbidding Jews to keep Christian servants; prohibiting foreign Jews from settling permanently in Russia; and the edict of Jan. 13, 1825, removing the Jews from villages to towns and cities in the governments of Mohilev and Vitebsk.

THE ZIONIST SHEKEL

In 1897 at the first Zionist Congress in Basle, Herzl declared the Zionist Shekel into existence. When you gave in your annual dues to the Zionist Organization, rather than receiving a 'receipt' you received a 'Shekel'. This Shekel was your voting right at the following Zionist Congress. It in fact, for the first time in Jewish history, empowered the Jewish masses to take responsibility for themselves and elect their leadership. This was time when the Jewish people was feeling its utter helplessness as the winds of European anti-Semitism was squeezing their lives.

Consideration was given to a suitable name for the contribution to be paid by persons who wished to become members of the Zionist organization and to have the right to vote in the elections for the Congress delegates. Several suggestions were put forward, such as "contribution", "Chevra money", and "tax", but David Wolffsohn finally found the right word - "Shekel".

The Bible narrative (Exod. xxx, 11-17), concerning the census taken of the Jews while in the desert, relates how everyone over 20 years of age was obliged to pay a certain amount - half a shekel - poor and rich alike. Indeed the rich not more, and the poor not less. When the Maccabeans liberated the country the Shekel was re-introduced as their coinage.

Even after the destruction of Jerusalem the Shekel was still retained as a national symbol. When, for example, Mordecai Noah in the year 1825 published a Declaration to the Jews of the world, outlining his idea for creating a place of refuge in America on Grand Island on the Hudson River, - in preparation for the re-establishment of the Jewish State in Palestine - he, too, demanded from every Jew "three shekalim" in order to realize his plan.

In the whole history of Zionism the name of the English Chovevei-Zionist, Samuel Levy of Southsea, England is never mentioned, yet he was the first to propose in 1890 combining the purchase of the shekel with the Congress. He advocated an Annual Congress based upon the introduction of the Biblical half-shekel as a "Poll tax" for all Jews. "This", he remarked in a letter to the Editor of the "Jewish Chronicle", "may appear an Utopia, but history has always taught us how much can be gained by a flame of genuine enthusiasm".

By choosing the motif of the 'Shekel', David Wolffsohn sought to utilize the latent energy of the Half-Shekel to bring every individual Jew together, on an equal basis, in a nation building endeavor, just as was done

with the first Half-Shekel given in the desert of Sinai, which went to create the foundations for the Tabernacle.

The Shekel, established at the First Zionist Congress at Basle in 1897, served as an annual tax to the World Zionist Organization for every Jew who recognized the Basle program, whose aim was "to erect for the Jewish people a home in Palestine secured by public law." The Shekel is the symbol of membership of the World Zionist Organization, which has restored to the Jewish people its honor and its place in the family of nations.

The Shekel serves as the instrument of a Zionist census. Every Jew who acquires the Shekel demonstrates that he shares in Zionist aspirations and in the redemptive activities of the movement. Zionism aspires to find a solution to the Jewish question on an international basis according to international law; which means that the nations of the world should recognize the justice of Jewish aspirations and the right to national freedom. Every Shekel-Payer of either sex, aged 18 and over, was entitled to a vote in the election of delegates, while those aged 24 or over could also be elected to the Zionist Congress, the supreme legislative institution of the World Zionist Organization. Thus the Shekel-payers directly influenced the development of the Zionist movement and were responsible for the conduct of the affairs of the Zionist Organization like the sovereign peoples of the democratic countries.

This flame of enthusiasm dominating the first Zionist Congress in Basle, gave the Jewish people the Shekel once again, but with a new interpretation. The Zionist Shekel gradually democratized the whole of Jewish communal life. The Congress-Shekel "revolutionized" the Jewish masses, and in due course drove off the Shtadlanim, the self-styled leaders who spoke "in the name of the Jews". Thus for the first time democratic voting rights were introduced through the Shekel and those elected were obliged to account for their actions and activities.

The actual text of the decision of the 31st August, 1897, reads: "Every Zionist who wants the right to elect delegates to Congress, pays of his own accord an annual contribution of at least one Shekel for Zionist purposes. The amount is 1 franc - 1 shilling - 25 cents - half a gulden - 40 kopeks - 1 mark". For England it was at first decided to charge two shillings, and for America 50 cents, but the journalist Jaques Behar protested against this, declaring that when someone was poor he was poor in every respect. Both he and Dr. David Farbstein doubted whether the "Russian-Polish" Proletariat in England could afford to pay even two shillings for a Shekel. "Why should the poor English have to pay two shillings and the poor man from the Orient one franc only", asked Behar. It

was not until after the first World War that the contribution of two shillings for a Shekel in England was decided upon.

According to the Bible, women were exempted from payment of the Shekel. Yet Miss Marie Reinus fought successfully for emancipation and for equal rights for women at the First Congress, at a time when women of nearly all nations were still without franchise. Marie Reinus possessed a card as delegate and took part - in spite of protests - in the voting. The Second Congress (1898) confirmed categorically that women were entitled to a seat and have a vote at Congress.

Income from Shekel sales was among the most important sources of revenue of the young Zionist Organization. With these funds the Zionist Organization was built, propaganda for the movement initiated, and many institutions and cultural bodies established. But the Shekel had at the same time a great political and moral value, as it demonstrated to the whole world the number of organized adherents of the Zionist Organization; and in fact, whenever danger threatened Zionism, the number of Shekel purchasers actually increased. The Jews thereby were able to show their faith in the ultimate aims of Zionism and that, in spite of great difficulties, their belief in the function and purpose of the Zionist Organization remained undaunted.

In October, 1897, just two months after the decision of the First Congress, Shekalim were already on sale, and in the Second Congress year (1898) the number of Zionists who were Shekel-holders reached 78,000. The first financial report published at the Third Congress (1899) stated that the revenue for the period from August, 1898 - August, 1899, was more than 158,000 francs, of which sum over 114,000 francs had been derived from the sale of Shekalim - over 114,000 Shekel-buyers. This number doubled in the year preceding the First World War. At the Twelfth Congress (1921) - the first Congress to take place after the World War and the Balfour Declaration - Richard Lichtheim reported that there were 770,000 organized Zionists. David Ben Gurion in his report to the Nineteenth Congress (1935) stated that the sale of a million Shekalim had been reached for the first time. Even during the war, Shekalim were being sold in democratic countries. By 1946 (Twenty-second Congress) more than 1,843,000 Shekalim had been sold, and by the following year the figure 1,870,000 was reached. This number remained about the same, increasing by a few thousand each year until the elections to the Twenty-third Congress.

In some countries (Egypt, Hungary, Poland, Rumania) the sale of Shekalim was not permitted. Shekalim were frequently distributed under exceptionally dangerous circumstances.

THE BAR MITZVAH STATE MEDALS OF ISRAEL

By Edgar Guest

INTRODUCTION

In 1961, on the occasion of the 13th Anniversary of the State of Israel, the Israel Government Coins and Medals Corporation [I.G.C.M.C.] issued a series of State Medals known as the Bar Mitzvah Medals. This first issue consisted of gold medals in three sizes, silver medals in three sizes [one of them in three varieties] and two bronze medals of the same size but with different reverse designs. They were described in great detail by Albert J. Schmeidler in his excellent article published in the Spring 1975 issue of *The Shekel*.

The popularity of these medals and their obvious suitability as Bar Mitzvah gifts resulted in further issues in 1967 and 1971 [which, together with the original 1961 medals, are often referred to collectively as Bar Mitzvah I] and in 1978, 1981, 1985, 1986, 1990, 1994 and 2004 [generally referred to as Bar Mitzvah II]. This same popularity, however, has resulted in a confusing mixture of sizes, weights, metals, mints, mintmarks, mintages, text variations and presentations, not fully described or catalogued in any official or commercial publication available to collectors. The best and most reliable reference books are: Kagan, A.H.: *Israel's Money and Medals* edited by Sylvia Haffner, published in 1988 [the latest and final edition], and *The I.G.C.M.C. Catalogue Volume I* [1958-1982]; *Volume II* [1983-1988] and *Volume III* [1988-1995]. No update has been published for nine years.

Many of the commercial publications [price lists] issued by coin and medal dealers are sketchy, often incomplete, and sometimes misleading. Further confusion has been caused by the I.G.C.M.C. marketing as jewelry [with different IGCMC Catalogue numbers] some of the items originally issued as medals, and releasing as medals some others [again with new Catalogue numbers] originally produced for jewelry use.

It has been announced that the I.G.C.M.C. will discontinue the present design of the Bar Mitzvah series and issue a re-designed new series. This, therefore, seems to be an appropriate time to try and clarify details of the Bar Mitzvah Medals issued between 1961 and 2004.

THE DESIGN



All the medals have the same **OBVERSE** design of a boy with Tefillin and the text: "*AT 13 FOR THE FULFILMENT OF THE MITZVOH P'A.5.24*" [not 5.21 as mis-stated on page 102 of the IGCMC Catalogue Volume I]:



Reverse Type A: The so-called "Small Tribes" design with the State Emblem and the emblems of the twelve tribes of Israel and the text "*BAR MITZVAH OF THE STATE OF ISRAEL*".



Reverse Type B: The so-called "Large Tribes" design with the State Emblem and the emblems of the twelve tribes of Israel and the text "*BAR MITZVAH OF THE STATE OF ISRAEL*".



Reverse Type C: Similar to Type A ["Small Tribes"] but without the text around the design.



Reverse Type D: On the reverse [not on the obverse as mis-stated on page 259 of the IGCMC Catalogue Volume III] the State Emblem of Israel [not the IGCMC Emblem as mis-stated on the same page] flanked on one side by the word "Israel" and on the other by a number showing the metal content according to the Israel Institute of Standards.

Reverse Type E: Same as Reverse Type D but without the metal content indicator

THE GOLD MEDALS

The following three gold medals of 1961 are with **Reverse Type B:**

IGCMC Cat.# 35011191 [SM-12j]: Gold .750; 1961; 19mm; 5g; milled edge; Kretschmer mint; mintage: 6633.

IGCMC Cat.# 35011222 [SM-12h]: Gold .750; 1961; 22mm; 8g; milled edge; Kretschmer mint; mintage: 6212.

IGCMC Cat.# 35011272 [SM-12g]: Gold .750; 1961; 27mm; 15g; milled edge; Kretschmer mint; mintage: 6959.

Notes:

- These medals were also available as a set of 3 in a rigid plastic wallet but without a different IGCMC Cat.# being listed for the set.
- In 1971, according to Kagan-Haffner, the same three medals were re-issued as somewhat lower quality re-strikes.

In 1978 the design changed to **Reverse Type C** and remained so till 1990:

IGCMC Cat.# 35066308 [SM-12r]: Gold .750; 1978; 30mm; 15g; milled edge; Israel Government Mint; mintage unconfirmed [? 2701].

IGCMC Cat.# 35066227 [SM-12s]: Gold .585; 1981; 22mm; 7g; "State of Israel" and "G585" on the edge; Israel Government Mint; mintage unconfirmed [? 1238].

IGCMC Cat.# 35066138 [SM-12t]: Gold .900; 1981; 13mm; 1.7g; milled edge; minted by Hecht and Tadgraph; mintage 14142.

IGCMC Cat.# 35066188: Gold .750; 1986; 18mm; 4.4g, milled edge. Mints and mintage data have not been published.

According to page 42 of the IGCMC Catalogue Volume II this medal was issued as a pendant [Adillion] only. However, it was later released and sold as a medal.

IGCMC Cat.# 35066140; Gold .583; 2004 ; 14.5mm; 1.8g. Uniface [blank reverse]; sold mounted as a Prayer Shawl Clasp [IGCMC Cat.# 51615002] or as a medal by special request.

THE SILVER MEDALS

Only one of the silver medals of 1961 was minted with **Reverse Type A:**

IGCMC Cat.# 25011597 [SM-12b]: Silver .935; 1961; 59mm; 115g; "State of Israel", "Sterling 935" and the number of the medal on the edge; Kretschmer mint; mintage 2979.

The others are with **Reverse Type B:**

IGCMC Cat.# 25011351 [SM-12c]: Silver .935; 1961; 35mm; 30g; "Israel" [not "State of Israel" as mis-stated on page 102 of the IGCMC Catalogue Volume I] and "Sterling 935" on the edge; Kretschmer mint; mintage 6079; and Zehovoy mint; mintage 3000.

Also with the same Catalogue #:

IGCMC Cat.# 25011351 [SM-12c]: Silver .935; 1961; 35mm; 30g; "Israel" [not "State of Israel" as mis-stated on page 102 of the IGCMC Catalogue Volume I] and, according to the same page of the IGCMC Catalogue Volume I, the word "Silver" on the edge instead of "Sterling"; Hecht mint; mintage 914.

Note: So far neither I nor any of my suppliers have been able to locate a specimen of this variety

IGCMC Cat.# 25011199 [SM-12e]: Silver .935; 1961; 19mm; 3g; milled edge; Israel Government Mint; mintage 1366; and Kretschmer mint; mintage 11524.

Notes:

- As these medals, when gold plated, could easily be mistaken for the IGCMC Cat.# 35011191 [SM-12j] gold medals, they were re-issued with "Kaf" mintmark added to the Obverse.
- According to an alternative theory these medals were minted using the wrong Obverse die [without "Kaf"] by mistake

IGCMC Cat.# 25011199 [SM-12d]: Silver .935; 1961; 19mm; 3g; milled edge, with "Kaf" mintmark added to the Obverse; same mints as above; mintages included in above.

The same medal was used for the production of the IGCMC Cat.# 60139990 [SM-12f] Keyring:

The same **Reverse Type B** was used on :

IGCMC Cat.# 25011458 [SM-12m]: Silver .935; 1971; 45mm; 47g; "State of Israel", "Sterling 935", "1971" and the number of the medal on the edge; Kretschmer mint; mintage 8375.

The next issues used Reverse Type C :

IGCMC Cat.# 25066372 [SM-12p]: Silver .935; 1978; 37mm; 26g; "State of Israel", "Silver 935" and the number of the medal on the edge; Israel Government Mint; mintage figure not published.

IGCMC Cat.# 25066194: Silver .935; 1985; 19mm; 3g. According to page 42 of the IGCMC Catalogue Volume II this medal was issued as a pendant [Adillion] only.

These were followed by a further issue using Reverse Type E:

IGCMC Cat.# 25066152: Silver .999; 1994; 15mm; 1.5g. Issued as a pendant [Adillion] but also supplied as a medal by special request.

The next issue was a Uniface medal [standard Obverse; blank Reverse]:

IGCMC Cat.# 25066180: Silver .935; 2004; 18mm; 3g. Uniface [blank reverse]; sold mounted as a Prayer Shawl Clasp [IGCMC Cat.# 51615005] or as a medal by special request.

THE BRONZE AND TOMBAC MEDALS

There is no reason why it should be difficult to specify whether a medal is made of bronze or tombac. **Bronze** is an alloy of copper [Cu] and up to 1/3rd tin [Sn]. It is sometimes referred to as "red bronze". **Tombac** is an alloy of copper [Cu] and zinc [Zn] with the zinc content usually from 1% to 28%. Tombac is sometimes referred to as "yellow bronze". There exists, however, considerable confusion in connection with the Bar Mitzvah series of medals due to the minting practices of the I.G.C.M.C. and the way it has used the words "bronze", "tombac" and "bronze/tombac" in its catalogues and other publications.

Up until 1964 the I.G.C.M.C. would start minting State Medals in bronze and then changed to tombac somewhere along the way before reaching the final mintage figure for the medal in question. From 1965 onwards there were no mintages in bronze, only in tombac. But the I.G.C.M.C. continued using the words "bronze" or "bronze/tombac" to describe these medals. To confuse matters even more, the I.G.C.M.C. inscribed the word "bronze" on the edges of some medals made of tombac. The best way to distinguish

between the two alloys is by colour and weight. In general bronze medals are darker and heavier than tombac medals of the same size.

On page 103 of Volume I of the I.G.C.M.C. Catalogue the weights of the 59mm diameter medals are indicated as 120g for the bronze and 100g for the tombac examples. I have found that the weights of the 59mm tombac medals vary by up to 10% from the indicated norm.

Minted with **Reverse Type B:**

IGCMC Cat.# 18015598 [SM-12a]: Bronze; 1961; 59mm; 120g; "State of Israel" on the edge; Kretschmer mint; mintage 1000.

Note: According to page 103 of the IGCMC Catalogue Volume I this medal was distributed enclosed in an acrylic cube. However, neither I nor any of my regular suppliers have seen such an encapsulated example.

Minted with **Reverse Type A:**

IGCMC Cat.# 15011595 [SM-12]: Bronze; 1961; 59mm; 120g; "State of Israel" on the edge; Kretschmer mint; mintage 13469.

Later, but with the same Catalogue #:

IGCMC Cat.# 15011595 [SM-12]: Tombac; 1967; 59mm; nominal 100g; "State of Israel" on the edge; Kretschmer mint; mintage 2536; and Hecht mint; mintage 1580.

Also with the same Catalogue #:

IGCMC Cat.# 15011595 [SM-12]: Tombac Dust; 1967; 59mm; nominal 100g; "State of Israel" on the edge; Mischke Hanagev mint; mintage 2300.

Note: Tombac Dust [granules] is the chemically identical by-product of the manufacturing process for certain tombac items, but having less strength it is not suitable for the manufacture of high impact products.

The subsequent mintage used **Reverse Type B:**

IGCMC Cat.# 15011456 [SM-12k]: Tombac; 1971; 45mm; 40g; "State of

Israel", "1971" and the medal number on the edge; Kretschmer mint; mintage 10214.

Finally, **Reverse Type C** was used on:

IGCMC Cat.# 15066590 [SM-12n]: Tombac; 1978; 59mm; 98g; "State of Israel" and the medal number [1 - 4000] on the edge; Kretschmer mint; mintage 4000.

and with the same Catalogue #:

IGCMC Cat.# 15066590 [SM-12n]: Tombac; 1978; 59mm; 98g; "State of Israel", "Bronze" and the medal number [4001 -] on the edge; Hecht mint; mintage unknown.

OTHER ALLOYS

According to Kagan-Haffner **Cupronickel** 59mm and **Brass** 25mm test strike medals also exist.

AUTHOR'S NOTE:

I wish to express my thanks to Mr Pinchas Bar-Zeev of the Centre of Israeli Numismatic Specialities, Tel Aviv, for tracking down and supplying many of the medals in my collection and for answering questions relating to them.

Medals Commemorating the Egyptian & Israel Peace Treaty

By Marc A. Randolph, Esq.

Continued from the November-December issue

Figure 6



The medal illustrated in Figure 6 was issued in bronze (38mm - mintage unknown) and in sterling silver (38mm - mintage unknown). It is unknown who minted this medal. The edge of the silver medal is stamped with “.999 FS CANADA”. Each medal is individually numbered on its edge (the bronze example shown above is numbered 00013).

The obverse has in its left center field a slightly right facing bust of Begin and in its right center field a slightly left facing bust of Sadat. Underneath the bust of Sadat is written, “JERUSALEM / NOV. 19th - 21st / 1977”. Curved around the rim, written in English, Hebrew and Arabic is “PEACE TALKS”.

The reverse has in its center the flags of Israel and Egypt hanging on flag poles with the poles crossed. Above the flags are two flying doves holding an olive branch between them, representing Israel's and Egypt's choice to move forward together in peace. Curved around the upper rim is written “EGYPT - ISRAEL”. Curved around the rest of the rim are olive branches.

Figure 7



The medal illustrated in Figure 7 was issued in sterling silver (45mm - mintage unknown) as part of the Franklin Mint's Medallion Yearbook in 1977. The edge of the medal is marked with “475 GRAINS STERLING” and 4 makers' marks.

The obverse has in its center field a right facing bust of Sadat. In the lower center field is a picture of Sadat's airplane in which he flew on his historic trip to Israel. In the left field is the official symbol of Egypt and in

the right field is the Star of David, the official symbol of the State of Israel.

The reverse has in the upper center field a map of the world. Curved around the upper rim is "THE MEDALLIC YEARBOOK - 1977". Written underneath the picture of the world is "NOVEMBER 19, 1977 / SADAT AND BEGIN MEET TO DISCUSS PEACE / Anwar Sadat, the president of Egypt, flew to Israel for peace talks with Israel's Prime Minister Menahem Begin. Their historic meeting renewed hope for a lasting peace in the Mid-East."

Figure 8



The coin illustrated in Figure 8 was issued by the Republic of Haiti to commemorate Sadat's historic trip to Jerusalem. Haiti is the only country known to have issued a coin to commemorate Sadat's visit to Israel (other than Israel and Egypt). It was issued in sterling silver. The edge of the coin is reeded and the rim of both the obverse and reverse are beaded.

The obverse has in its left field a right facing bust of Begin with "BEGIN" to its left. Underneath the bust is the flag of Israel. In the right field is a left facing bust of Sadat with "SADAT" to the right. Underneath the bust is a flag of Egypt. In the upper center field is a flying dove with an olive branch in its beak. Curved around the upper rim is "REPUBLIQUE D' HAITI". Curved around the lower rim is "19 NOV. - 25 DEC. 1977".

The reverse has in its center field the national symbol of Haiti. Curved around the upper edge is written in Spanish "LIBERTE EGALITE FRATERNITE" (Liberty, Equality and Fraternity). In the lower center field is written "100 Gourdes 1977". The Gourde is a monetary unit of Haiti.

Camp David Negotiations

Sadat's visit to Jerusalem initiated peace negotiations between Israel and Egypt that went on sporadically through the remainder of 1977 and into 1978. Reaching a deadlock, and when it looked as if nothing else would work, President Jimmy Carter invited Begin and Sadat to a special meeting at the United States Presidential Retreat in Camp David,

Maryland. There, for twelve days in September 1978, the Israelis and the Egyptians negotiated, away from the microphones and the cameras of the media, and finally smoothed out the last disagreements on the peace accord.

Figure 9



The medal illustrated in Figure 9 was issued in bronze (59mm - mintage unknown) and in silvered bronze (59mm - mintage unknown, although at least 1,500). The medal was issued by The Shekel Mint in Israel. Each medal is individually numbered on the edge (the silvered bronze example shown above is numbered 1329) and is stamped on the edge with an "S" and "ISRAEL".

The obverse has in the upper center field a right facing bust of Begin looking at a left facing bust of Sadat, with a forward facing bust of President Carter in between the two and in the background. In the lower center field is a picture of the entrance to the Camp David Presidential Retreat. Below the picture, in English, is the date "September 1978" and in Hebrew the date "ELUL 5739". Curved around the rim in English, Hebrew and Arabic is written "THE CAMP DAVID SUMMIT - A BREAKTHROUGH TO PEACE".

The reverse has written in its center in Hebrew "THE LORD WILL BLESS HIS PEOPLE WITH PEACE", and has curved around its rim in English, "May the Lord give strength to his people. May the Lord Bless his people with peace." Underneath the Hebrew is written in Hebrew and English, "PSALMS 29:11".

Figure 10



The medal illustrated in Figure 10 was issued by the Judaic Heritage Society in bronze (38mm - mintage unknown) and sterling silver (38 mm- mintage unknown). Each bronze medal has on its edge, "JUDAIC

HERITAGE SOCIETY / ENDURART NY". Each silver medal is individually numbered on its edge (the example shown above is numbered 0605) and has stamped on its edge "JUDAIC HERITAGE SOCIETY / ENDURART NY / STER".

The obverse has right facing portraits of Begin, Carter and Sadat layered on top of each other. Curved around the right edge is written "CAMP DAVID SUMMIT / SEP 5-17, 1978". Below the portrait of Carter are the artist's initials, "HS".

The reverse has in its center, along side an olive branch, the inscription, "SEEK PEACE AND PURSUE IT. PSALM 34:15".

Figure 11



The medal illustrated in Figure 11 was issued in silver (35mm - mintage unknown), silvered bronze (59mm - mintage unknown) and gold (35mm - mintage unknown). Each medal is individually numbered on its edge (the silvered bronze example shown above is numbered 7576) and the edge is marked with "ISRAEL" in Hebrew and English.

The obverse has left facing portraits of Begin, Carter and Sadat layered on top of each other. Curved around the right edge is written "CAMP DAVID MEETING / SEP. 1978".

The reverse has in its center a Star of David, a Cross and a Crescent Moon all intertwined, representing the interconnected relationship between three world religions: Judaism, Christianity and Islam. Curved around the rim in Arabic, English and Hebrew is written "NO MORE WAR".

Figure 12



Illustrated in Figure 12 is a United States 1922 Peace Dollar. On the reverse, a counterstamp has been made in the center to commemorate

the Camp David Summit. The coin comes in a hard plastic container (68mm by 93mm). Written on the container is, "Peace Dollar / 1921 - 1935 / Designed By Anthony De Francisci / Placed in Circulation / Jan. 3, 1922". It is unknown how many of these were made.

The counterstamp, in the shape of a circle has a center section divided into three equal parts. One has a star of David with the name "BEGIN" above it. One has a Crescent Moon with the name "SADAT" above it. One has a five pointed star with the name "CARTER" below it. Curved around the upper rim of the counterstamp is "CAMP DAVID PEACE SUMMIT". Curved around the lower rim of the counterstamp is "SEPT 5-17, 1978".

Nobel Peace Prize

As a result of their bold moves for peace, Sadat being the first leader of an Arab country to recognize Israel and seek peace with it, and Begin being willing to return all of the Sinai Peninsula to Egypt, Sadat and Begin shared the 1978 Nobel Peace Prize for their historic agreement at Camp David. Sadat's bold initiative ultimately cost him his life. He was assassinated by a Palestinian who belonged to a group which opposed peace with Israel.

Figure 13



The medal illustrated in Figure 13, was issued to commemorate the awarding of the Nobel Peace Prize to Anwar El Sadat in 1978. It was issued in copper with a nickel plating and is 40mm in diameter. It is unknown if a similar medal was issued to commemorate Begin's sharing of the Nobel Peace Prize in 1978.

The obverse has a slightly left facing bust of Sadat, wearing full military dress, in the center with an olive branch to the left of the bust. Curved around the upper rim in Arabic and the lower rim in English is written "THE HERO OF PEACE". Curved on the left rim in Arabic and on the right rim in English is written "1978".

The reverse has a left facing portrait of Alfred Bernard Nobel (the founder of the Nobel Peace Prize) in the center. Curved around the upper rim in Arabic and the lower rim in English is written "THE NOBEL PEACE PRIZE 1978". Curved around the left rim in Arabic, and the right rim in English is "STATE INFORMATION".

Signing of the Peace Treaty

As a result of the break-through at Camp David, there was rejoicing in Cairo, Jerusalem, and Washington at the success of this meeting, but it took another round of shuttle diplomacy before they could sign a final treaty on March 26, 1979.

The Israeli-Egyptian negotiations were concluded by the signing of two agreements at the White House. The agreements were based on UN resolutions 242 and 338, and were meant to constitute a basis for peace between Egypt and Israel, as well as to reach "a just, comprehensive, and durable settlement of the Middle East conflict" for all neighbors willing to negotiate with Israel.

The first of the agreements dealt with the future of the Sinai Peninsula and peace between Israel and Egypt, to be concluded within three months. Israel agreed to withdraw from all of the Sinai, within three years, and to dismantle its air bases near the Gulf of Aqaba and to dismantle the town of Yamit. Egypt promised full diplomatic relations with Israel, and to allow Israel passage through the Suez Canal, the Strait of Tiran, and the Gulf of Aqaba.

The second agreement was a framework establishing a format for the conduct of negotiations for the establishment of an autonomous regime in the West Bank and Gaza to settle the question of the Palestinians. The Israel-Egypt agreement clearly defined the future relations between the two countries, all aspects of withdrawal from the Sinai, military arrangements in the peninsula such as demilitarization and limitations, as well as the supervision mechanism. The framework agreement regarding the future of the West Bank and Gaza was less clear and was later interpreted differently by Israel, Egypt, and the US.

President Carter witnessed the Accords which were signed by Egyptian President Sadat and Israeli Prime Minister Begin on March 26, 1979.

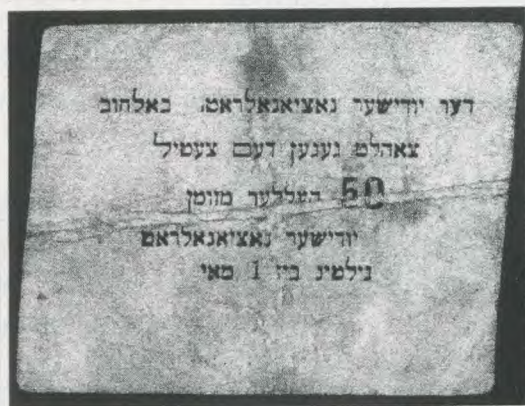
To be continued

Jewish Paper Money in Russia - Bolekhov

The city of Bolekhov is known since the fourteenth century. It has belonged to Austria-Hungary, Poland and today is part of the Ukraine. Municipal status was granted to Bolekhov in 1612 by the lord of the town, and the Jews living there were accorded the right to participate in municipal elections for the mayor and council. In 1780 the Austrian government founded a Jewish agricultural settlement near Bolekhov named New Babylon. Although the Jews were shortly afterward superseded by Germans, the name was retained.

Jewish occupations in Bolekhov in the 18th century included trade in Hungarian wines, cattle, horses, and salt from the local mines. Later they extended to other trades and crafts. Industrial undertakings established by Jews included timber and other mills, tanneries, and furniture, soap, and candle factories. The oil industry was founded in Bolekhov after World War I. Bolekhov's location as a summer resort also provided sources of Jewish incomes.

Bolekhov was a cradle of the Jewish Enlightenment movement (Haskalah) in eastern Galicia, The Jews there taking an interest in Polish and other foreign languages even in the 18th century. Prominent among its leaders were Dov Ber Birkenthal, author of a famous autobiography, and Solomon Rubin, principal of the modern Jewish school, where both Hebrew and German were taught.



The Jewish National Council in Bolekhov issued a series of scrip notes in 1919 to alleviate a shortage of hard currency. The notes were printed on the obverse in Yiddish "Jewish National Council in Bolekhov pay this note (denomination) heller in cash . Valid through May 1st." The reverse side has an ink stamped seal with the name of the council in Hebrew and Ukrainian and a Magen David in the center. The three denominations known are 10, 20 and 50 heller.. All are considered rare.

The Jews formed a considerable majority of the population until World War II. In 1900 there were 3,323 Jewish inhabitants (78% of the total); in 1925, 2,435. In elections for the Austrian parliament (1867 through 1906), Bolekhov formed part of a constituency with largely Jewish voters. In 1931 there were 2,986 Jews.

When World War II broke out, Bolekhov came under Soviet occupation until July 2, 1941, when the town was occupied by Slovak and Ukrainian units under German command. The German commander established a Judenrat, headed by Dr. Reifeisen, who shortly afterward committed suicide. The Jews were segregated in a ghetto established in the autumn of 1941 and the intolerable living conditions there were aggravated by the arrival of refugees from the villages in the district. Relief was organized with great difficulty, and by the spring of 1942 most of them had died of starvation.

Some Jews were employed in the local tanneries. Later, Jews were employed in lumber work at a special labor camp. In October 1941, the German police seized over 1,000 Jews. After being tortured for 24 hours, some succumbed and the rest were brought to a mass grave and shot. The second mass liquidation took place in September 1942 when a manhunt was conducted jointly by the Ukrainian and Jewish police for three days. The victims were herded into the courtyard of the city hall, where some 500 persons were murdered by the Ukrainians and some 2,000 dispatched by freight trains to Belzec death camp where they perished. Most of the remaining Jews, including those from the work camp and some of the Jewish police and Judenrat were killed in December 1942.

By 1943 only 1,000 Jews remained in the ghetto, in the work camp, and a few in the Jewish police. These were gradually murdered and only a few managed to escape to the neighboring forests. Some joined the partisans, while others perished there during the first few weeks. By the time of the Soviet conquest (spring of 1944) only a handful of Jews remained alive. In the district of Bolekhov, there was a group of Jewish partisan fighters who operated under the command of a Ukrainian communist.

CLANDESTINE IMMIGRATION

Seventy years have gone by since the start of "clandestine immigration" to Israel. Between 1934 and the founding of the State of Israel in 1948, over 120,000 immigrants managed to arrive in the Land of Israel on board small ships, despite the consistent and forceful efforts of the British to stop them.

Ha'palah means the clandestine immigration of Jews to Eretz Yisrael. This kind of immigration began under Ottoman (Turkish) rule. From 1882 onward the Turks did not permit Jews from Eastern Europe to settle in Eretz Israel, with rare exceptions. Under British rule (1918-1948), the immigration quotas fixed by the British Administration and the British Mandatory Administration of Palestine, failed to respond to the pressure of pioneers seeking to settle in the country and Jews fleeing from distress and persecution. The rise of Hitler increased the pressure for aliyah.

In 1934, the first organized efforts at clandestine immigration by sea were attempted. The HeHalutz movement chartered the Greek ship "Vellos" and, with the aid of Haganah members, landed some 350 "illegal" immigrants - *ma'apilim*. In the years 1937-1939, Revisionist and Betar groups sent out several ships, which transported several thousands of immigrants.

Late in 1938, the "Organization for illegal immigration" was set up by the Haganah, under the leadership of Shaul Avigur. During the Second World War, legal immigration dwindled to a trickle. The British Navy kept constant watch on the refugee boats trying to reach the gates of Palestine. Some of the boats were fired on as they approached the coast; some were turned back, three were sunk but twenty one boats in all completed the voyage, carrying some 15,000 refugees.

During the war years clandestine immigration by overland routes were organized, mainly from the Middle East. After the War, large-scale operations at sea were resumed. The immigrants were mainly refugee-survivors of European Jewry who had escaped by way of the *berihah* rescue operation and reached the shores of Italy, France, Rumania, Yugoslavia and Greece.

In the years from 1945 to 1948, 65 "illegal" immigrant boats embarked for Palestine. Most of the boats were intercepted by the British with the passengers transferred to detention camp at Atlit. From August 1946, the British began deporting the immigrants to detention camps in Cyprus. The struggle for the right of free immigration reached its peak in summer 1947 with the voyage of Exodus.

Before the outbreak of World War II, the original driving force behind clandestine immigration was the Revisionist movement which operated according to its own agenda, a policy contrary to that of the Jewish Agency and the 'establishment' opinion of Jewish Palestine. After Munich, this opinion changed and the newly formed Mossad l'Aliyah Bet, organized under Haganah, the military arm of the Jewish Agency, joined in the rescue effort. In Vienna Adolf Eichmann was attempting to force Jews into emigration, while the British White Paper was severely limiting Jewish entry into Palestine.

Nevertheless, British policy relating to Jewish immigration changed from year to year. Often it took a tragic episode to cause such a change. The sinkings of the *Patria* and *Struma*, and the forcible return of the Exodus passengers each resulted in a beneficial modification of British policy. During the period 1938 to 1942, small, old tramp steamers were chartered to carry refugees desperate to escape Nazi persecution. Small auxiliary schooners with a few hundred people gave way to larger vessels carrying thousands. After the war the cycle began again, small vessels holding hundreds of people followed by larger vessels carrying more people per square foot. Against these refugees were deployed all the weapons of the British Empire, diplomatic, legal and the Navy and Army.

Following the end of the war and the revelation of the Holocaust, the involvement of Americans became important in the story. Hundreds of American volunteers, their membership organization is the American Veterans of Israel, purchased ten ships which were manned predominantly by 250 North American volunteers and transported 32,000 refugees to Palestine. These ships which include the Exodus are a vital part of the story and the volunteers a part of the living history of Aliyah Bet.

Bowing to Arab demands and fearful that a large influx of Jews would weaken their hold over Palestine, the British imposed a quota allowing just 2,000 Jews to immigrate each month -- despite the fact that hundreds of thousands of Holocaust survivors were languishing in European displaced-persons camps.

By all accounts, the postwar Aliyah Bet movement was instrumental in forcing the British to relinquish control of Palestine in May 1948. The sight of wretched Holocaust survivors being prevented from reaching their homeland elicited a great deal of world sympathy and helped force out the British.

A medal has been issued commemorating the 70th Anniversary of the "Clandestine Immigration". This medal also has a unique numismatic value as it contains a replica of another historical medal. See the SHEKEL Sept-Oct. 2002) The original medal was especially ordered in 1946 by Yehuda

Arazi, one of the most prominent personalities of the "Haganah" Yehuda Arazi, who worked for years in secret assignments, purchasing enormous quantities of arms and ammunition for the Jewish Defense Forces, became head of the clandestine operations in Italy.

In April 1946, in the small Italian Port of La Spezia, 1014 survivors from the Concentration Camps prepared to sail to the Land of Israel. When this operation was discovered by the British, the boat was detained and efforts were made to force the "illegal immigrants" to a Refugee Camp. Yehuda Arazi, disguised as a Jewish refugee, led a revolt that caused a major reaction around the world against what was regarded as the cruelty and lack of humanity of the British. Finally, after 75 dramatic hours of a hunger strike, the British army gave in to the pressures of international public opinion and allowed the immigrants to sail to the Land of Israel legally.

Just before they departed on the eve of Passover, Arazi conducted a Seder at the Port attended by all the immigrants and dignitaries. In a moving speech, he compared the Exodus from Egypt to the Exodus from Europe. On that occasion he awarded the medal to a few people who contributed greatly to the success of the mission, and later to all the people, Jews and non-Jews, Police Officers, Sailors, Italian Government Officials who deserved a token of appreciation.

The designs of each side of the medal consist of biblical phrases and images. On the obverse, "Your Children will return to their Land" (Jeremiah), over a ship on a stormy sea and the Hebrew dates 5705-5706, and on the reverse, the words "Judaea Restituta" ("Judaea Restituted"), with the Tower of David opposite Titus Gate in the background and the dates MCMXLV - MCMXLVI (1945-1946). The design of this historical medal of Israel is reproduced today on the new State Medal of Israel.



Jacob Henry Schiff

Jacob Henry Schiff was born in Frankfort, Germany in 1847. He was the descendant of a distinguished rabbinical family and received a thorough secular and religious education at the local school of the *Israelitische Religionsgesellschaft*, then followed his father, Moses, who was associated with the Rothschild banking firm, into that occupation. At the age of 18 he emigrated to the United States and entered a brokerage firm in New York. In 1875 he married the daughter of Solomon Loeb, head of the banking firm of Kuhn, Loeb and Co. and entered that firm. Ten years later, at the age of thirty-eight, he became its head.

His ability and acumen, respected in European and American financial circles, contributed to the rapid rise of the firm. By the turn of the century, with manifold operations at home and abroad. Kuhn Loeb ranked among the top investment houses in the United States. At the same time that he was carving out his own empire, Schiff actively participated in civic and philanthropic (non- Jewish as well as Jewish) causes. He applied the same energy, forcefulness of purpose, and personal involvement in those areas that he displayed in his business affairs. He did not merely sign checks but faithfully attended meetings, steeped himself in the running of the institutions he supported, and frequently visited his favorite charities. A prominent and respected citizen of New York, he was seriously considered in some circles for the mayoralty nomination in 1905.

Schiff became affiliated with Temple Emanu-El but contributed to Conservative, Orthodox, and secular Jewish ventures as well as to Reform institutions. More affluent than the other Jewish stewards, and endowed with a brusque manner and quick temper, he never hesitated to request official help on behalf of fellow Jews. On the Russian problem, only a Schiff could have badgered presidents and bargained with the Czar.

He never flaunted his power in the banking or Jewish worlds. On the other hand, he never groveled, or tried to ingratiate himself with powerful Christians. To Schiff, emancipation was not a favor to the Jew. He was much too secure in his Jewish heritage and in his closely knit Jewish circle to worry unduly whether the same Christian bankers who dealt with him during the business day would socialize with him after hours. Even had he so desired, which is highly doubtful, Schiff knew that grants of political freedom neither automatically integrated the Jew into Christian society nor bridged the differences between Jew and non-Jew. He preferred justice and respect above indulgent affection.

The Kishinev pogrom of 1903 captured the world's attention. Despite the ensuing protest, physical atrocities against Jews in Russia continued. Schiff turned time and again to President Theodore Roosevelt to do something. At the same time that he prodded Roosevelt, he agreed in letters to his friends that there was little the president could do and that there was a danger in "crying wolf." Horrible as the pogroms were, Schiff knew that it was futile to focus exclusively on them. The deeper problem was to secure legally recognized rights for Russian Jews. Emigration might be the solution for vast numbers, but even then millions would still be left under czarist rule.

Schiff used his position in the financial world to bargain for Jewish rights. For many years he labored stubbornly and successfully to keep American money markets closed to Russian loans. The czarist regime felt the pinch of Schiff's actions. The minister of finance, N. Kokovtzev, sent feelers out to Schiff, but the latter stood firm. Equality for Russian Jews was his fixed price.

During the Russo-Japanese War of 1904-5, Schiff, as one American diplomat put it, "went out of his way to help Japan." In a market that was initially unresponsive to Japan's desire to float its bonds, Schiff's firm performed crucial service in underwriting five Japanese bond issues. Motivated by the hope that the war would bring about constitutional government in Russia, Schiff also promised Japan the help of his banking associates in Germany. For his service Schiff was decorated in 1906 by the emperor of Japan.

When Theodore Roosevelt was negotiating the treaty that ended the Russo-Japanese War, Schiff and four other Jews met with the Russian representative, Count Sergius Witte, at Portsmouth. Officially at least, the subject of financial aid was ignored but the Jews told Witte that Russian goodwill in the United States was endangered so long as his country's Jews were denied equal rights. No uncensored account of the three-hour conversation remains, but apparently Schiff, true to form, was sharp in his interchange with the czar's deputy.

Russia's refusal to recognize the rights of American Jewish passport holders led Schiff to an alternative route on behalf of Russian Jewry. He believed that Russia would be hard put to permit foreign Jews the freedom it withheld from its own. The passport issue became Schiff's favorite weapon in politicking with both Roosevelt and President Taft. In July 1904 he urged Roosevelt to mention the passport question in his letter accepting the Republican nomination. It was not unlikely, he reminded Roosevelt, that New York City's Lower East Side vote could decide the state and possibly the national election. Four years later Schiff repeated the exact same

message to William Howard Taft. Taft denounced Russian discrimination against American passport holders in his campaign speeches and Schiff insisted that the administration accept the logical implications of that rhetoric and repudiate the treaty.

As the pressure for abrogation began to mount, Taft said that too much had been made of the passport issue and that the American economic interests in Russia were more important. While he would have liked to see Russia recognize the passports of American Jews, he concluded that abrogation would not achieve that objective. Moreover, since substantial American economic interests had developed in Russia under the treaty, he refused to imperil them.

But finally Taft's administration yielded to the pressure aroused by the American Jewish Committee in Congress and the country at large, and it notified Russia of its intention to terminate the 1832 treaty. The Jews won their case in December 1911. American Jews had compelled the government to honor their claim to equality. In the end it was Schiff the indomitable force behind the American Jewish Committee's campaign, who scored. His actions gave notice that the stereotype of the cringing ghetto Jew no longer fit in America.

Jacob Henry Schiff was commemorated with a medal sculpted by A.I.N.A. member Karen Worth which was commissioned for the Medallic History of the Jews of America series. The obverse portrays Schiff surrounded by some of the many and varied fields of his philanthropic, educational and religious activities



KRYSTALLNACHT - The Night of Broken Glass

Almost immediately upon assuming the position of Germany's Chancellor, Hitler began promulgating legal actions against German Jews. In 1933, he proclaimed a one-day boycott against Jewish shops; a law was passed against kosher butchering and Jewish children began experiencing restrictions in public schools. By 1935, the Nuremberg Laws deprived Jews of German citizenship. By 1936, Jews were prohibited from participation in parliamentary elections and signs reading "Jews Not Welcome" appeared in many German cities.

In the first half of 1938, numerous laws were passed restricting Jewish economic activity and occupational opportunities. On October 28, 17,000 Jews of Polish citizenship, many of whom had been living in Germany for decades, were arrested and relocated across the Polish border. The Polish government refused to admit them so they were interned in "relocation camps" on the Polish frontier. Among the deportees was Zindel Grynszpan, who had been born in western Poland and had moved to Hanover, where he established a small store, in 1911.

On the night of October 27, Zindel Grynszpan and his family were forced out of their home by German police. His store and the family's possessions were confiscated and they were forced to move over the Polish border. Zindel Grynszpan's seventeen-year-old son, Herschel, was living with an uncle in Paris. When he received news of his family's expulsion, he went to the German embassy in Paris on November 7, intending to assassinate the German Ambassador to France. Upon discovering that the Ambassador was not in the embassy, he settled for a lesser official, Third Secretary Ernst von Rath. Rath, was critically wounded and died two days later.

The assassination provided Goebbels, Hitler's Chief of Propaganda, with the excuse he needed to launch a pogrom against German Jews. Grynszpan's attack was interpreted by Goebbels as a conspiratorial attack by "International Jewry" against the Reich. This pogrom has come to be called *Krystallnacht*, "the Night of Broken Glass."

On the nights of November 9 and 10, gangs of Nazi youth roamed through Jewish neighborhoods breaking windows of Jewish businesses and homes, burning synagogues and looting. In all 1574 synagogues were destroyed and thousands of Jewish businesses were damaged. 1300 Jews were killed with thousands arrested and sent to concentration camps. The official German position on these events was that they were spontaneous outbursts.

Three days later a meeting of the top Nazi leadership was held to assess the damage done during the night and place responsibility for it. The intent of this meeting was two-fold: to make the Jews responsible for Kristallnacht and to use the events of the preceding days as a rationale for promulgating a series of anti-Semitic laws which would, in effect, remove Jews from the German economy. The reasoning which came out of the meeting was if a Jewish shop is destroyed, and goods are thrown into the street, the insurance companies will pay for the damages. It's insane to clean out and burn a Jewish warehouse and then have a German insurance company make good the loss.

It was decided at the meeting that, since Jews were to blame for these events, they be held legally and financially responsible for the damages. Accordingly, a penalty of 1 billion marks was levied against the Jewish community for the slaying of Von Rath, and the 6 million marks paid by insurance companies for broken windows was to be given to the state coffers. Kristallnacht turned out to be a crucial turning point in German policy regarding the Jews and may be considered as the actual beginning of the Holocaust.

The Crystal Night medal honors the memory of the murdered and the injured and symbolizes the loss of German Jewry and the overall destruction of European Jewry in the Holocaust.

The obverse of the medal depicts the "Adas Israel" Synagogue in Nuremburg the city in which the Nazi leaders were later tried, which was burned to the ground on Crystal Night. The flames rising from the synagogue do not harm the Star of David on its roof, a symbol of the eternal survival of the Jewish people.

The reverse presents the true numbers of those murdered and of synagogues destroyed, much greater than the numbers which appear in the literature. At the bottom are written the words uttered by the martyrs, "Shema Yisrael" and at the top a Talmudic passage, "In the future Synagogues of the Diaspora will arise anew in Jerusalem"



JEWISH NUMISMATICS IN ALASKA

By Ronald J. Benice

The article, *Jewish History in Alaska*, (The Shekel, September-October, 2004) discussed the Alaska Commercial Company and described some of the tokens issued by its successors, Northern Commercial Company and Northern Navigation Company. There are many more Alaska tokens with Jewish origins that I'd like to discuss. There is also a claim based on a geographical error that should be corrected. I am the author of *Alaska Tokens* published by the Token & Medal Society, Second Edition, 1994. The tokens illustrated in the September-October issue were in my personal collection and were described and pictured in my book.

Besides the Northern Navigation Str. Sarah token named after Mrs. Louis Sloss, I have one for the Steamer Susie, named for Mrs. Gustav Niebaum. There was a third ship in the fleet, Hannah, named after Mrs. Lewis Gerstle but no tokens are known from that vessel.

There were, of course, many other Jewish merchants in Alaska. Many of them issued tokens. In the early days of the gold rush in Nome, Sam Dannenbaum operated a cigar store in 1900 and 1901 and Sam Asheim operated the Imperial Cigar Store from 1901 to 1905. Both issued tokens. In Douglas, Rossman and Kohn issued tokens for their Canteen Saloon c.1904. And, in Juneau David Epsteyn issued tokens for his cigar store, 1901-1908. Henry Rappolt operated a bakery and restaurant in Fairbanks from 1907 to 1916. He issued aluminum tokens good for one loaf of bread.

Seven miles from Fairbanks, in the town of Chena, Al Birnbaum and Ralph Kubon operated the B & K selling cigars, stationery and drugs from 1908 to 1910. Their tokens were brass, good for 12½¢ in trade. In 1910 in Cordova, Oscar Breedman and Louis Lefkovits bought the MacCormac Hotel which used brass tokens. Mr. Breedman also operated a saloon from 1909 to 1912 that issued brass 6¼¢ tokens.

Later, north of the Arctic Circle in the native villages of Kotzebue and Selavik, Louis Rotman operated general stores from 1937 to 1955. He was born in Poland in 1900 and arrived in Alaska in 1927. He married Clara Levy, the daughter of William Shakespeare Levy and an Eskimo woman. Clara had been raised Jewish. In the Fall 2002 issue of *Reform Judaism*, Rabbi Mark Glickman described his trip from Tacoma, Washington to the remote village of Kotzebue in November to preside over the funeral of Clara Rotman, the venerated Jewish Eskimo innkeeper memorialized in Edna Ferber's *Ice Palace*.

In the 1950s, Sol Urie operated token-issuing taverns in Kodiak and Seward. One of the more curious items in Alaskan numismatics comes from Juneau. The Juneau Masonic chapter's penny bears four Hebrew letters, presumably an acronym.

Finally, I have a correction to the statement in the September article that "Dawson City was the site of the first Jewish services in Alaska." Dawson City was not in Alaska. Dawson is in the Yukon Territory, a part of Canada.



Memorial Medal for Solomon Hirschel

Chief Rabbi of England

In Commemoration of 40 Years of Service

On Monday, (27th of Cheshvan (5603) 31st of October, 1842 *Rabbi Solomon Hirschel*, Chief Rabbi of the Jews (after the German ritual), in London, the British provinces, and dependencies died at the age of nearly eighty-one years, after a protracted illness. Since the unfortunate accident which fractured Dr. Hirschel's thigh more than two years ago, he has been confined to his house for the greater portion of that time. His physical energies suffered much from the want of his usual exercise, and from the reaction of those overwhelming cares which had of late troubled his spirit. Though sufferings were heavy upon him until this accident, he had been accustomed personally to discharge all the active duties of his sacred office.

Until the evening of last *Rosh-Hashanah*, when, in his anxiety to celebrate the festival somewhat after his ancient custom, he left his bedroom, and on returning to it, he fell against the bed-posts, and fractured his collar-bone. Since this new catastrophe, he had been unable to sit up at all, and was becoming every day weaker, though sight and hearing were still comparatively unimpaired. These faculties gave way in their turn; and the writer of this notice, though well known to the venerable Rabbi, was not, on visiting him a fortnight previous to his dissolution, recognized without assistance.

On the Sabbath preceding his death, his consciousness was evidently impaired, and on the following day he was sinking fast, though sensible up to the evening. It was then that the gravity of the case became apparent, and it was even doubtful whether he would survive the night. On the following (Monday) morning, his bedside was surrounded by the Dayanim, his executors, and many others, chiefly those accustomed for years to assemble in his house for Prayer, at early morning and at afternoon services. Through life, his presence had been accessible to all; and none were excluded from witnessing that awfully solemn closing scene. High and low, rich and poor, learned and unlearned, were there; and none but what felt that, which will serve as a memento through years to come, but neither tongue nor pen may essay to communicate it. The prolonged strain died upon the ear **עֲמֵשׁ יְהוָה וְיִהְיֶה אֱלֹהֵינוּ** Hear! Oh Israel, the Eternal our God is an Eternal Unity! and the sainted spirit was with its Maker. One who had lived to God had reached his hallowed home; and we, who had borne him company to the brink of eternity; were left to improve our opportunities, and to follow him to the same tribunal, but a little later.

Who that repeated the sentence prescribed: "*The Lord hath given, the Lord hath taken away: blessed be the name of the Lord,*" but did not respond with his heart, "*Oh that my soul might depart the death of the righteous, that my latter end might be like unto his!*"

The afflicting intelligence soon spread far and wide; all congregational business was postponed, and the various public bodies immediately prepared for the funeral. As it was known that the will of the deceased contained an expression of his wishes as to the manner of that solemnity, it was referred to for instructions. The following gentlemen were found nominated as executors: *Sir Moses Montefiore, F. R. S., Abraham Levy, Louis Cohen, Henry Moses, and Moses Solomon Keyser, Esqrs.*, and they entered at once upon their duties.

The funeral took place on Wednesday the 22d inst. The morning was ushered in by every Jew in the metropolis, with those demonstrations of respect becoming so solemn an occasion. All places of business were closed, and the blinds in every private house were drawn down. The day being *יום רופא*, (the eve of the new moon,) it was kept as a fast by a larger number of persons than are accustomed to the observance.

The *הרהט* had been performed at a very early hour by the Dayanim, the executors, and a select number of the immediate friends of the deceased. At half past nine a.m., we entered the Synagogue in Duke's Place, and found its appearance most solemn and imposing. The windows were veiled with black cloth, and the Synagogue was illuminated with a large number of wax tapers. The curtain of the ark and the coverings of the reading desk were of black cloth and all the carpets were likewise covered with black. The pew of the departed Rabbi was similarly fitted up, his reading desk and cushion being covered with black velvet; above them was suspended a memorial lamp.

We are given to understand that the pew and the lamp will remain thus for a whole twelve months. Before ten o'clock, this extensive Synagogue was crowded in every part; the ladies' galleries were appropriated to members of the various congregations as no females being present. There was scarcely a Jew of any standing in London who was not there and many came from the country on purpose to attend the ceremony, and several invalids were conveyed to the Synagogue in coaches. All appeared in deep mourning most persons wearing crape, which seems still to be very general. Precisely at ten o'clock, the coffin, which was of plain wood, was borne into the Synagogue on the shoulders of the Dayanim and executors. The principal reader, the Rev. Mr. Asher, (who was assisted by the readers of all the Synagogues in London) exclaiming *הל רעשה הז* "וב ואבי מיקידצ"; "This is the gate of the Lord, into which the righteous shall

enter." During the time that the body was being conveyed to the top of the Synagogue, the fifteenth psalm was chanted. The coffin was deposited immediately in front of the ark, and the choir assisted in chanting the following psalms: 17, 23, 42, 49, and 84. The body was then again raised and the following verses were read, in Hebrew : "And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward." Amen.

The above obituary was published in the Occident and Jewish Advocate in April 1843.

The medal was published by Hyam Hyams. The reverse translates *In commemoration of the death of our lord, teacher and great rabbi, the great rabbi our teacher. The rabbi Solomon, may the memory of the righteous be for a blessing. The 27th of Marchesvan (5)603 (1842). For 40 years he was the shepherd of the holy flock here. And his days were 81 years.*



A Jewish Notgeld Note From Pernau

In 1346 the region now comprising Estonia was sold for 19,000 marks to the order of the Knights of the Sword. From that time for nearly six hundred years or more the Estonians were practically reduced to a state of serfdom to the German landowners. In 1521 the nobles and cities of Estonia voluntarily placed themselves under the protection of the crown of Sweden, but after the wars of Charles XII, Estonia was formally ceded to his victorious rival, Peter the Great at the peace of Nystad in 1721.

Czar Alexander I abolished serfdom in 1817 but the condition of the peasants was so little improved that they rose in open revolt in 1859. Since 1878 their position improved when the Russian government in 1881 and the Orthodox Greek Church in 1883 began to Russify and convert the inhabitants of the province, Germans, Estonians and Jews by enforcing the use of Russian in the schools and by harsh and repressive measures aimed at their native language.

Pernau is a city north of Riga, on the left bank of the Pernau which about half a mile farther down enters the Bay of Pernau. In 1878 the nobility, mostly of German descent, owned and farmed 52% of the land. Among the merchants and shopkeepers were the Jews. During the years between 1860 and 1861 there occurred a shortage of hard currency. In order to provide a medium of exchange to enact business, notgeld or promissory payment notes were issued. There are notes which have survived which bear names of the merchants who issued them. One of the names is R. Jacobi and notes of 10 Cop.S and 15 Cop.S have survived. These notes are serial numbered in ink and contain Jacobi's signature. Most surviving notes are hand canceled by an X in ink across the face of the note. This is usually done to signify that the note has no value.

How about the \$200 asking price on E bay?



PROFILE OF AN ARTIST/SCULPTOR

Alex Shagin is an artist/sculptor who was born in Russia near Leningrad. Following his discharge from the Army, he became an apprentice at the Leningrad Mint. His earliest works was done so well that he was appointed as an artist of the Mint and within a few years, Alex had become a leading designer and sculptor. Upon finally obtaining an exit visa Alex immigrated to the United States in 1979 and settled in the area of Santa Monica, California where to this day, he continues his designing and artwork.

It wasn't long before Alex found and joined the Israel Coin Club of Los Angeles and its parent organization, the American Israel Numismatic Association. He began speaking and writing about his various designs he had created into medals of all sorts of shapes, sizes and metals. He has done work for and/or has displays in, among others, the United States Mint, the Mint of the State of Israel, the Jewish American Hall of Fame, the Yad Vashem Museum as well as the British and Hermitage Museums, and the Smithsonian Institute. Through the years, Alex has received many awards and has been recognized numerous times by many organizations for his artistic and design ability. Commissions done by Alex cover as many as two dozen countries on several continents.

One of his latest works is the Aviation Centennial Coin series in 2003 by the Republic of Liberia, honoring pioneers of aviation, the most famous being the Wright Brothers and Charles Lindbergh. What is surprising is to learn that Harry Houdini was also a pioneer of aviation. The list of aviation pioneers is short and the number of sites where flights had occurred is even shorter.

Harry Houdini made the first sustained flight in Australia on March 16, 1910, northwest of Melbourne. Those who witnessed this historic demo flight in a Voisin biplane, where he soared into the skies waving his hand, were no less mesmerized at that moment, than when they were watching Houdini's incredible talent of magic. Mostly neglected by historians as

being an aviation pioneer, the aviation history of Harry Houdini has finally made its impact in today's numismatic world from a design by Alex for this coin series from Liberia.

Other numismatic items relating to the history of aviation designed by Alex have been the 1975 Apollo-Soyuz Space Mission commemorative, the 1987 Challenger – One minute of Eternity medal, the 2001 commemorative John Glenn medal and a silver commemorative medal honoring the crew of the Columbia (the design by Alex was the first time that NASA ever gave its approval).



This article was a collaborative effort written by
Donna J. Sims, Sagi J. Solomon and J. J. Van Grover
with help from Alex Shagin

AINA CLUB BULLETIN

Volume XXVI No. 1 - January-February, 2005

COMMENTS FROM DJS: It has been too quiet these last couple of months. Have not received any club news or correspondence so I knew that this was the month to begin my new feature to coincide along with the Club Bulletin entitled "Profile of a ____". My first "Profile" is featured on the two immediate previous pages and is a written compilation by three of your AINA Board Members. I do hope you will enjoy reading and learning about a variety of AINA personalities. So if I call you, be ready to be "profiled". Hope you had a happy holiday season. Be well, be happy.

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The coin obverse bears a stylized representation of the Burning Bush, depicting one of the most dramatic scenes described in the Bible.

Coin Design: Obv. – Moshe Perg, Rev. (Face Value Side) – Gideon Sagi

Coin Specifications

Cat. No.	Metal and Finish	Face Value	Mint Mark	Diameter	Weight	Maximum Mintage
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21612380	Silver/925 Proof	NIS 2	"מ" (Mem)	38.7mm	28.8g	1,800
21612300	Silver/925Proof-like	NIS 1	Star of David	30mm	14.4g	1,800
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